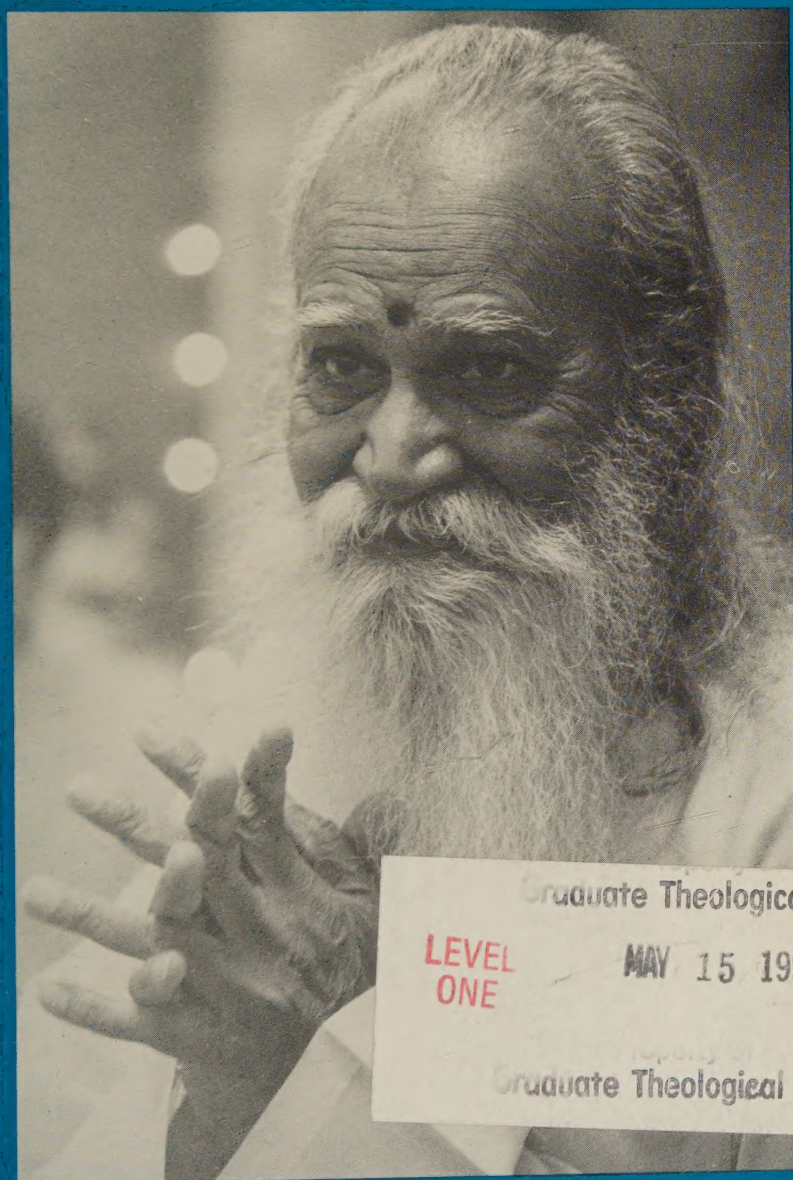


Integral Yoga®



Graduate Theological Union

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MAY 15 1991

Graduate Theological Union

THE TEACHINGS OF SRI SWAMI SATCHIDANANDA
Spring 1991

UPCOMING EVENTS WITH SRI GURUDEV

APRIL

21

Maryland*

Murugan Temple

MAY

16

New York

The Swami and the Rabbi

17-19

Montreal, CANADA

Spiritual Sciences Fellowship
Conference

JULY

27-28

Yogaville, VA

Guru Poornima

Sri Gurudev's 25 Years of Service
in America

5th Anniversary of the LOTUS

AUGUST

2

Charlottesville, VA

PSI Conference: Keynote address

OCTOBER

12-13

Amelia County, VA

Richmond Friends Meeting
(Quaker Retreat)

* Tentative

Please note: Sri Gurudev's schedule is subject to changes and additions. Contact the Integral Yoga Institute nearest you or Satchidananda Ashram—Yogaville for updated information.

Please also note: The cover photo of the Jayanthi Issue of the Integral Yoga Magazine was taken by Garuda Buss.

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INTEGRAL YOGA® AND YOU

INTEGRAL YOGA® Magazine is the official organ of the Integral Yoga Institutes, Teaching Centers and Satchidananda Ashrams. In these centers the Integral Yoga teachings of Sri Swami Satchidananda are lived and shared. The centers offer ongoing programs in the various branches of Yoga—including Hatha, Raja, Karma, Bhakti and Jnana Yoga - as well as instruction in yogic diet and other related topics. There are open classes, courses, teacher training programs, universal worship services and retreats for both beginners and more advanced students. Resident programs, providing an opportunity to experience total yogic living, are also available.

A wide range of guest programs are offered at the Ashram in Buckingham, Virginia. Located at the Virginia Ashram are: the Audio-Video, Publishing and Distribution departments, the Fine Arts Society, the elementary school, an affiliated Credit Union, and the international coordination offices for all Integral Yoga centers.

The LOTUS (Light Of Truth Universal Shrine), a shrine dedicated to the Light of all faiths and to world peace, is open to the public and is located in Yoga-ville, Virginia.

For more information, to arrange an Integral Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed inside the back cover of this Magazine. We are here to serve you.

LETTERS TO

I deem it a privilege to inform you that the Executive Committee of the Bharatiya Vidya Bhavan unanimously decided, at its meeting held on February 24, 1991, that the Honorary Membership of the Bhavan should be conferred on you in appreciation of your outstanding services in spreading the message of Indian culture and our ancient heritage of Yoga in the East and West. You have been hailed as an Apostle of Indian Culture, Yoga, Peace, and an ardent advocate of the cause of world unity. You have been an esteemed patron and well-wisher of the Bhavan in general and the Bhavan's US Centre in particular.

As you may be aware, the Honorary Membership is the highest honour in the gift of the Bhavan, and it is conferred very selectively on personages of outstanding accomplishments. During the 52 years of the Bhavan, this honor has been conferred only on 36 dignitaries, among whom are venerable holy men, statesmen and scholars of international repute, including: Pandit Jawaharlal Nehru, Dr. S. Ramakrishnan, Prince Charles, H.H. The Dalai Lama, to name a few.

—C. Subramaniam
Governor of Maharashtra, India

I've been corresponding for several months with a young man (I believe) from Nigeria, Gypsyson Alexius O. Maiyanga. He initially wrote to you requesting to become a member of LOTUS and to connect with you spiritually. The devotion he expresses to you is particularly sweet and compelling, and his understanding of your greatness is striking. In one letter he said: "Having a clear sight of the LOTUS Temple, one would be much convinced that almighty

SRI GURUDEV

God has objective behind the Temple. When one has a clear sight of the LOTUS Temple and the very man who stood behind it, one would realise without any doubtful words that Most High God has sent a great Apostle of Peace into this very world of ours. My Most Reverend Sri Swami Satchidananda is this very Apostle of Peace. He will live to restructure the world into a peaceful living place for all."

He writes that he is a casual worker and earns only \$170 a month (in American money, from what I can understand). But out of this very modest amount, he has pledged to send \$2 per month for the next year to help support LOTUS. He writes, "I'm really interested in anything involving LOTUS and must [help] it in any form at all cost."

*-Swami Karunananda, President
Satchidananda Ashram-Yogaville, VA*

Thanks so much for the beautiful card wishing us Peace, Joy, Love and Light. Yes, this is exactly what we need in our country. The people in this area—and all around the world—and I appreciate very much your prayers and we wish and hope that in spite of the confusion and darkness, God's Grace will purify the hearts of the politicians and leaders to see the wholeness of life and bring unity instead of war and suffering.

*-Rachel Solberg, President
Yoga Federation of Israel
Tel Aviv, Israel*



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SRI SWAMI SATCHIDANANDA
(called "Sri Gurudev" by his students) is a master of Yoga, a world spiritual teacher, and Guru of the students of Integral Yoga. Dedicated to the ecumenical movement, his motto is: "Truth is One, Paths are Many." His main residence is in Buckingham, Virginia. In response to invitations from all around the globe, Sri Gurudev travels widely. Through every possible medium—lectures, conferences, radio, television and newspaper interviews, books and visits to centers around the world—he shares his knowledge in the fields of education, religion, health and Yoga.



LET THE LIGHT BURN BRIGHT WITHIN US

by Sri Swami Satchidananda

The scriptures say the entire world is nothing but our own projection. Whatever we project we see. The world is like a clean silver screen. We are the projectors; our mind is the film roll. We project an image that we have recorded in the film roll onto the screen. There was a great thinker in South India who said, "People say the world is terrible, the world is bad; but I realize that it is I who looks the other way. If I have a clean eye, I will see a clean world."

In the Mahabharata there is a story to illustrate this point. Drona was the teacher for both the cousins, Pandavas and Kauravas. Somehow, Duryodhana [of the Kauravas] and his brothers felt that Drona seemed to have a great regard for Yudhishtira, the senior Pandava. Drona noticed Duryodhana's thoughts, and he just wanted to teach him a lesson. So, one day, he called both Yudhishtira and Duryodhana to him. "Both of you come here. I have some jobs for you to do." And they came.

He first looked at Duryodhana and said, "Duryodhana, I have an important work to do but it could be done only by a clean, wonderful, pure, good-hearted person without any black spot, completely clean, 100 percent. I don't have time to look for a person like that. Would you please look around and find somebody?"

Duryodhana said, "Ah! It seems to be a hard job you are giving me. I don't know how I can find that 100 percent clean person in the world outside. But, because you say so, all right, I will try," so he went.

Then Drona turned to Yudhishtira—who was also known as Dharmaputra. "Dharma, I have an awfully terrible job to do. I don't think any good person will do it because it's the worst kind of thing. Someone who is even the slightest good won't be

able to do it; so I want a 100 percent bad fellow who can blindly do this. It needs to be one who has no heart, no faith, nothing, a merciless fellow. Could you go and look for a person like that and bring him to me?"

"Sir, I don't know why you are asking me to do this job. I doubt whether I can find a person like that."

"Why don't you look, anyway."

"Well, I hesitate; but, because you say so, all right, I will go. But I am sure I will come back empty-handed."

"It doesn't matter, go." So Yudhishtira also went.

They both went around the whole city for several days, and then it happened that they both returned at the same time. They both approached Drona. Duryodhana spoke first, "Sir, it's impossible to find a good fellow. Everybody seems to be a scoundrel. I couldn't find anybody. Everybody has some kind of weakness, some terrible thing, something. But—come to think of it—if you really have something to be done by that kind of good person, why don't you have me do that? It looks like I am more clean than anybody else."

"Okay, I'll think of it. By the way, what did you find, Dharma?"

"I don't really understand what it is all about. You asked him to go and find a good fellow; you asked me to go and find a bad fellow. I searched all over the town. I couldn't find a totally bad fellow for you. Everybody has something good. If they do something wrong, maybe it is out of ignorance; but they are not really bad intrinsically. I couldn't find a person like that. It's impossible. But now, to think of, it looks like you have one person."

"Ahh, who is that?"

"Me. Because I at least thought that I

could find someone like that. That arrogance made me worse. And that itself is enough to have that qualification that you look for. So, please employ me for that job."

Duryodhana asked, "Sir, what is this all about?"

Then Drona explained to both of them. "You see, I asked him to find a bad guy. I asked you to find a good guy. You couldn't find one single good guy in the whole country. He couldn't find even a single bad fellow in the whole town. Why? You both went to the same places. What's wrong? Because you were projecting your own image onto everybody."

Everybody is a mirror. They simply reflect your own quality. Drona told Duryodhana, "You saw *yourself* in everybody; you are that bad fellow you saw everywhere. So how can you find a good person?" Duryodhana felt very ashamed and begged pardon for his mistakes.

So this incident proves that when people go out, they see what they want. It's why one has to have the eyes to see, ears to hear. It's impossible to define whether it is all good or all bad. Our job in this world is not to examine everybody and judge everybody. That's not our business. I am here to learn what I can in this world, learn from every one of you. Likewise, you are here to learn from everybody else. We are not here to point our finger and judge others.

Take Away the Veil

Jesus said: "Those who are free from any kind of sin, throw the stone." We are always in a hurry to judge others. And we judge others with our own scale. And we are wasting our time by that. It is impossible for you to judge everybody, everything in this world. Judge yourself first. If you want to grow in the spiritual field, you have to think of yourself—"How I can clean myself. How I can learn to see the light. How I can take away the veil from my eyes. How I can learn to love unconditionally." With that kind of self-examination, a person can grow. Only then is one called a seeker. Otherwise, he or

she seeks others' faults. That person is not a seeker; he or she is a judge. That person's eyes are in the darkness.

That's why in every religion we have the worship of light. What is the real meaning of Christ? The light. That is the reason why we say on Christmas Day, "May the baby Christ be born in your heart." If it is literally a baby boy going to be born in our heart, we all have to end up in the hospital! "May the Christ be born in you," means "May the light be in you." It's not that the light comes into you; it is there already. It means: May you recognize the light in you. May you tear up the veil and *see* the light. And, with that light, certainly you will see nothing but light everywhere.

And to see that light everywhere, unconditional love is needed. It's very hard to have unconditional love. If you become judgmental, how can you love people? You look for certain qualities, "If this is the way he is or she is, then how can I love this person?" That's not unconditional love. Love people for what they are. Even the people who crucified him were loved by Jesus. He prayed for them. He said, "They are ignorant people. They don't know what they are doing." That is unconditional love. If we want to call ourselves spiritual seekers and grow in the spiritual field, that's what we should be doing. Stop being judges. Look to yourself. Open up your heart. See the light in you and in everything and everybody. Then you grow.

The Purpose is to Clean

It seems most of the religions have a holy time to honor the light. The candles represent that light inside. We should always remember the purpose, the ultimate goal behind all the rituals. There's only one purpose in the spiritual field. The only purpose is to clean your mind, clean your heart. "Blessed are the pure in heart." Keep your heart pure. Thiruvalluvar says, "What is dharma? What is real religion? To keep the mind free from dirt. How simple it is," he says. In one small line he expounds the en-

ire purpose of religion, the entire goal of a spiritual seeker. You don't need to read too many books. You don't even have to have all these rituals and temples and this and that. Those are all simply helpful aids to remind you of your goal; that's all.

So remember that we came together to reach a goal, to help each other. Instead of traveling all by yourself, you are going with fellow pilgrims. If one slips, the other will hold. And the others are there to remind you of your goal constantly. And what is the goal? Unconditional love. Be in the light always; keep the mind free from rubbish.

Faith

How do you prove that you have faith? We can all say, "I have faith." Where is the proof? When that is shaken by something or somebody, only then you prove that you have faith. If you say to yourself, "I see, I have a little doubt; I have a lack of faith," then what should you do? Strengthen it. By doing what? Think of all the benefits, all the things that you have gotten. ("How was I before? How am I now? How did I get this far?" "How have I improved?") Those are all little, little stones. Put them tightly around you. Faith is like a post. You dig a hole and you try to erect a post. You want the post to be strong and steady. How would you know whether it is strong or not? You put it in and then try to shake it. If it shakes, what would you do? Put a few more stones all around and hit it! Then, after that, try to shake it again. If it shakes, put a few more stones. You can keep on doing that and shaking it. When will you stop doing that? When it doesn't shake anymore. That's what. A seeker has to prove that he or she has faith. And to prove that, tests will come. It's very natural. There are so many beautiful stories of devotees who had unconditional faith. What do they all prove? If you want to grow in the spiritual field, if you want to experience God, you have to have that kind of faith.

Our gain from that is so big. It is the highest thing we are aiming for. When

you've attained that, you have everything, is it not so? Seek that kingdom first. Once you've got it, everything else is added unto you. God doesn't look for big donations to build churches. Anybody who has money can do it. What is God looking for? Total faith. Give yourself completely; surrender yourself completely. "God, it's all Thine. I am Thine. All is Thine, Thy Will be done." Only then do we become fit to receive. That's the biggest price: the "I, me, mine" that we have to give to God.

Spiritual seeking is not that easy. It's a path, very sharp, very narrow. Scriptures say it's a razor's edge. Another great *siddha* once said, "The spiritual seeker is crossing the river of fire using a hair as a bridge." It is that delicate. But though it looks terrible, looks impossible, it is proven to be possible because we have great men and women who achieved that. The proof is there. So, all their lives should inspire us to pay the price and to get that place. All other things are tuppence. What would bring you to that place? Give yourself into the hands of God. Remember that it is all God's work—I am God's humble instrument." Once that happens, you don't know what kind of joy you will all feel. Nothing, nothing is going to bother you in this world. You will enjoy whatever comes. You cannot always eat sweets. You have to have something salty also so that you can enjoy the sweet more. Pleasure, pain, profit, loss, praise, blame. They are all nice waves to surf over.

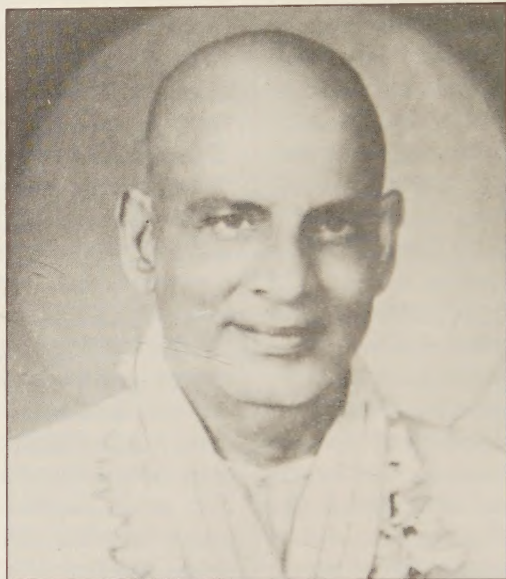
It's hard to be a good spiritual seeker, but it's worth it. Let's wholeheartedly pray to God: "God, I don't need anything else. Don't give me anything. Just give me the faith. Let me totally trust You. Let me accept what You give. Let me accept what You take. Let me constantly be aware of Your hand working through me." That is what you call total surrender. Complete faith. Be grateful to God always. Let us learn to be loving brothers and sisters and beautiful children of God. Let the light burn bright within. OM Shanthi.□

ERADICATE NEGATIVE QUALITIES

by Sri Swami Sivananda

Pessimism is one undesirable quality. This is a temper of mind that looks too much on the dark side of things. It is the doctrine in which the whole world is bad rather than good. This is a depressing view of life. Vedantins are wonderful optimists, though they say that the world is unreal. They talk on dispassion to create a distaste for the worthless life of this world and to create a taste for the immortal, blissful life in Brahman. The opposite of pessimism is optimism. It always looks at the bright side of the picture. A pessimist is always gloomy, depressed, lazy and lethargic. Cheerfulness is unknown to him. He infects others. Pessimism is an epidemic, infectious disease. A pessimist cannot get success in this world. Become a powerful optimist and rejoice in the all-pervading Atman. Try to be cheerful under any condition of life. Practice this.

Some people are over-credulous. This is also bad. They are very easily cheated by others. You must fully understand someone. You must know his nature, qualities, his antecedence and his behaviour. You must try to test him on several occasions. When you are fully satisfied, then you can place full confidence in him. He may be a deep man. He may put on a false front and turn out to be quite the reverse after some time. You will have to watch him very closely and



move with him closely and hear about him from several other persons with whom he has moved. A person cannot hide his or her nature for a very long time. The face is the advertisement board that registers all the inner feelings and thoughts and, in short, all that takes place in the inner mental factory.

Too much of a suspicious nature is also bad. This is the opposite of over-credulousness. The mind always moves in extremes. The husband suspects his wife always. The wife suspects her husband. Always there is a fight and trouble in the house. The proprietor suspects his servants. How can business go on? The world runs on faith. The directors of the biggest railways in India were in England. They did not know in detail what was exactly going on in India. Yet the railways ran smoothly. The directors believed the agents, the traffic managers, and other officials. These people, in turn, believed the subordinate staff. Many shareholders of the coffee and tea estates in Ceylon are in America and England, and the business goes on well. Business runs on faith. If people are too much suspicious, friction and rupture will be always going on. Give a margin and try the person. Do not go to extremes. Do not be over-credulous or over-suspicious. Keep to the golden mean.

Then comes another undesirable quality—intolerance. There is religious intolerance. There is communal intolerance. There is intolerance of all sorts. Intolerance is petty-mindedness. It is unreasonable dislike for little things. The Sikh can drink alcohol. There is no harm in this. But he becomes intolerant when he sees anybody smoking. A Maharashtra Brahmin can do any kind of wrong, but he will be intolerant of a Kashmir Pundit who takes meat. A Madras Brahmin can take anything in the restaurant, but he is intolerant of a Bengali who takes fish. The whole of the restlessness and fight in this world takes its origin in intolerance. An Englishman is intolerant towards an Irishman or a German. A Hindu is intolerant towards a Mohammedan, and vice versa. An Arya Samajist is intolerant towards a Sanatanist, and vice versa. This is due to ignorance. How can a person who sees the one Truth be intolerant? All these small differences are purely a mental creation. Expand. Embrace all. Include all. Love all. Serve all. Behold the Lord in all. Unite with all. See God in everything, in every face. Feel the indwelling presence in all. Change the angle of vision or mental attitude. Be liberal and catholic in your views. Destroy all the barriers that separate man from man. Drink the eternal Atmic bliss. Become perfectly tolerant. Excuse the baby souls who are struggling in the path and who are making mistakes. Forget and forgive.

Many worry themselves too much that they are inferior to others. The idea of superiority and inferiority is again a mental creation. The inferior person may become superior if he or she exerts, struggles and develops virtues. The superior person may become an inferior person if he loses his property and develops vices. Never think that you are inferior or superior to anybody. If you think you are superior to anybody, you will begin to treat others with contempt. The ideas of superiority and inferiority are the products of ignorance. Develop equal vision. Live in the true spirit of the *Gita*.

Hear what the *Gita* says: "Sages look equally on a Brahmin adorned with learning and humility, a cow, an elephant and even a dog or an outcaste." Namadev ran with a cup of ghee after a dog to apply ghee to the bread. He said: "O Dog, you are a form of my Krishna. That dry bread will hurt your throat. Pray, allow me to apply this ghee over the bread." Where is superiority and inferiority when you behold the one Self everywhere? Change your angle of vision and rest in peace.

Then comes another evil quality—depression. People have plenty of money and yet they are always depressed. They put on a morose, peevish appearance. They are always gloomy. It is a dangerous epidemic. The gloomy person spreads gloom and depression everywhere. He cannot apply himself to any kind of work. He is idle and lethargic. Depression will deplete all energy. Think of the virtue, cheerfulness. Have a mental picture of joy and the habit of cheerfulness will develop around this mental picture. Smile and laugh. Give a smile to everybody whom you meet on the road. That person who always keeps a cheerful countenance radiates joy to others.

Some are not able to decide anything definitely in certain important matters. They have not got independent power of judgment. They will simply prolong the matter. They will not come to a definite positive decision. One who is prone to indecision will never succeed in any attempt. He or she will be full of doubts and fears. Procrastination is the friend of indecision. The opportunity will slip away. It will be too late to gather honey in winter. You must think over a matter for some time and then come to a definite decision. At once you must apply your will and try to put the matter into execution. Then only you will succeed. Too much thinking will upset the matter. In important matters you can consult with some of your elders who have gotten experience in the line and who are your real well-wishers.

Carelessness and forgetfulness are other qualities that stand in the way of the success of a person. A careless person cannot do any action in a proper manner. These are qualities born of Tamas. Application and tenacity are unknown to a person of carelessness. The superiors get displeased with someone who is careless and forgetful. There is a lack of attention in a careless and forgetful person. A forgetful person generally loses his key, shoes and umbrella. He cannot produce the papers and records to the officer in time. He blinks. Develop a strong desire to remove these two defects and to develop carefulness and good memory. This is important. Then the will and subconscious mind will do the work for you. Tie the key always at the end of your cloth as soon as you lock the door. Keep the money in the inside-pocket. Keep your spectacles in the side-pocket. Always count the packages whenever you go on a tour. Keep accounts regularly. Daily make a small note of the items you have to attend to.

Many people are always diffident. They have no self-confidence. They have energy,

capacity and faculties. But they have no confidence in their own powers and faculties and in getting success. This is a kind of weakness that brings failures in all attempts. A man appears on the platform to deliver a lecture. He is a capable man. He is learned. But he is diffident. He thinks foolishly that he cannot produce an impressive speech. The moment this kind of negative thought occupies his mind, he becomes nervous, staggers and gets down from the platform. This failure is due to his lack of self-confidence. You may have a little capacity and yet you must have full confidence that you will succeed in your attempt. There are people who have very little material and capacity and yet they thrill the audience. This is due to their confidence. Confidence is a kind of power. Confidence develops will. Always think: "I will succeed. I am fully confident in my success." Never give room for the negative quality, diffidence, to enter your mind. Confidence is half-success. You must fully know your real worth. A confident person is always successful. □

Silver Anniversary Weekend

*You are invited to join us for a joyous celebration of love and light
on the triply auspicious occasion of:*

- *Sri Gurudev's 25 Years
of Service in America*
- *Guru Poornima*
- *5th Anniversary of the LOTUS*

Saturday & Sunday, July 27 & 28, 1991

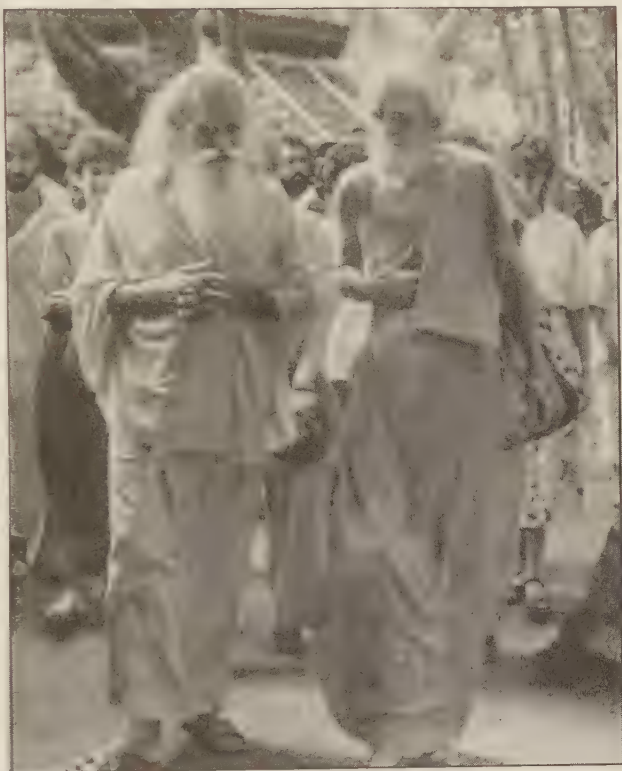
at Satchidananda Ashram-Yogaville, Buckingham, Virginia
Please RSVP as early as possible: Guest Services (804) 969-3121

CHRISTIANITY IN THE LIGHT OF THE EAST

Part I

by Father Bede Griffiths

India is a land of mystery. I first encountered this mystery when I visited the cave of Elephanta outside Bombay. It is a cave in which pillars have been carved out of the rock, and at the center is the figure of the great god Maheshwara. He has three faces. One face is gentle and benign, one is fierce and terrible, representing the two aspects of God, and the third is deeply contemplative, somehow uniting those two aspects in a deep contemplation, a deep inner truth and mystery. I felt that there, carved in stone, is the hidden mystery of India, revealing itself to me in that figure of the great god. Ever since then I have been trying to relate my Christian faith to this mystery which is present in India, in all the religions of India.



I have learned to see Christianity from the point of view not of Europe, but of Asia. I have come to realize that Christianity, though universal in principle, is in its actual structure a Western religion. It had its origin in the Middle East and grew up in a Semitic culture with a specific Jewish character, but it then moved out into the Graeco-Roman world, where it developed a Western structure based on Greek philosophy and Roman Law. All the structures of Christianity today, though they have their roots in the original Jewish tradition, are characteristically Western in their language, their mode of thought and behavior. At the Reformation an attempt was made to return to the original Biblical tradition, but, again, it

was the Bible interpreted in the light of Western thought. We are now being challenged to re-think our religion in the light not of Western, but of Eastern thought and to discover another dimension of Christianity. This moment may be as decisive for Christianity today as it was for the early Church when it passed from its original Jewish matrix into the Graeco-Roman world.

We have to remind ourselves that two-thirds of humanity today lives in Asia and for over ninety per cent of these people, Christianity is a totally alien religion. The Christian faith was carried in the sixteenth century to the European colonies in America and then to those in Asia and Africa, but it always appeared as an extension of the

colonial regime. To the average Asian today, Christianity remains a foreign religion brought to their country by the colonial powers. They have their own religions and their distinctive cultures, which are often far older than those of Europe, and they have developed over the centuries their own systems of philosophy and spirituality, which have a depth of wisdom and insight that is unsurpassed. In Asia we are confronted with the great tradition of an ancient wisdom, which is part of the inheritance of our common humanity. The question is, how do we relate this traditional wisdom, this perennial philosophy as it has been called, to our own tradition of Christian faith?

In the first place, Asian religion challenges us in our very conception of God. Christianity, and with it the other Semitic religions, Judaism and Islam, all believe in a personal God, a creator, who transcends the world and rules it from above. He is said to dwell in heaven and to rule over all things by his power. In the New Testament Jesus speaks of him as the Father in heaven, and it is to this Father figure that Christians look as the origin and end of all things. In the Asian religions, on the other hand, Buddhism does not allow for a creator God at all. Chinese religion speaks rather impersonally of Heaven (*tien*) and of Tao, the Way. Hinduism, though it allows for a creator God, prefers to speak of Brahman, the infinite, eternal reality beyond word and thought, which is the origin and the end of the universe.

Perhaps the essential difference between the two outlooks is that for the Semitic religions God is essentially transcendent, separate from the world, while in the Asian religions, God, or the first principle of being, is essentially immanent. It is the "ground" of being, the inner reality which sustains the whole creation. Thus, the Upanishads, the earliest text we have in Hinduism says: "In the beginning this," (meaning the whole universe) "was Brah-

man, one only without a second." This language is often interpreted as a form of pantheism, but in reality it is not pantheism, by which is meant that all is God, but panentheism, which means that God is in all things. This is strictly orthodox Christian doctrine. St. Thomas Aquinas, a doctor of the middle ages, asks in what sense God is in all things, and he answers that God is in all things first of all by his power, because he "upholds all things by the word of his power." But then he says that he is not all things at a distance, because there is no distance in God. He is, therefore, in all things by his presence. He then says that he is not present in all things by a part of himself, as there are no parts in God; therefore, he is in all things by his essence. In other words, God the creator is in every particle and sub-particle of matter, in every living thing and in every human being by his very essence. For a Christian this means that the Holy Trinity is in the whole creation, in every part of it. Oriental doctrine helps us, therefore, to realize an often forgotten aspect of our own Christian faith.

As a result of the separation of God and the creation, the Western world has largely lost the sense of the sacred. In India the whole universe is considered as a manifestation of God and, consequently, everything is felt to be sacred. The earth, the sky, plants, animals, human beings, all alike are manifestations of God and are held to be sacred.

In the Western World we have lost this sense of the sacred. We have desecralised nature, and as a result of that, we are experiencing today the problems of ecology, where we realize that we may destroy the planet on which we are living. And this is due, in part at least, to this sense that the world of nature is separate from god. It would be unfair to attribute to Christianity all the problems of ecology which face us today, but it can hardly be denied that the concept of a creator God separate from the world is one of the causes of the abuse of

the environment which we experience today. The concept of the world as a machine obeying mathematical laws to be controlled by human beings, which we owe to Descartes and Newton, is modelled on the understanding of the creator God who controls the world from above. This brings out the fact also that for the Semitic religions God is always conceived in masculine terms; Yahweh and Allah are both essentially masculine figures. In Christianity both the Father and the Son are masculine, and even the Spirit, which in Greek is neuter, is commonly spoken of as "He." The feminine aspect of God as immanent in creation, "pervading and penetrating all things," though found in the book of Wisdom, has almost been forgotten. Here again, the Asian religions, with their clear recognition of the feminine aspect of God and of the power of God, the divine *shakti* permeating the universe, may help us to get a more balanced view of the creative process. Today, we are beginning to discover that the earth is a living being, a Mother who nourishes us and of whose body we are members.

The same separation between God and creation comes out in the conception of the soul as separate from God and further alienated from God by sin, so that many people speak of a "gulf" between God and humanity. The Asian religions, on the other hand, have a very different understanding of the relation between God and the soul. In Hinduism God is conceived as in the soul and the soul in God. This is not far from the saying which St. Paul quotes: "In him we live and move and have our being".

It is true that the Hindu uses language that appears to identify the soul with God when it is said, for instance, "I am Brahman" or "Thou art That." These are mystical utterances found in the Upanishads which should not be taken literally. What they mean is that in the ultimate depth of my being I am one with that ground of being and consciousness which is the ground of the whole universe. In our Christian tradition we

have a corresponding view when we speak of a human being as body, soul and spirit. This is the basic concept of human nature in Christianity as found in St. Paul. We have a body, a physical organism, which is part of the physical organism of nature, and we have a soul, a psyche, which is a psychological organism, with its different faculties. But beyond both body and soul we are spirit, *pneuma* in Greek and *Atman* in Sanskrit, and this is our point of union with the divine spirit. St. Francis of Sales calls this spirit the "fine point" of the soul. It is the point at which the human spirit is in touch with the Spirit of God. This concept of the Spirit has been almost lost today. Most people think of a human being as a body-soul, a psychophysical organism, and have lost sight of the spirit, the point of human transcendence, which opens us both to God, the eternal Spirit, and to our fellow human beings. For it is at this depth of our being that we are in communion with God and with one another. Here again, the Hindu conception of the *Atman*, the Spirit in all creation and in all humanity which is one with the spirit of God, can help us to recover a deeper understanding of our Christian faith.

This can also lead us to a deeper understanding of human community. We tend to think of human beings as isolated individuals, each separate from the other and normally engaged in competition with one another. But a deeper view of humanity enables us to see that beyond all the differences of individuals and nations and races and religions, there is a common humanity which binds us together.

(to be continued)



YOGAVILLE PROGRAMS

---- SPRING & SUMMER 1991 ----

May 3-5

The Complete Hatha Yoga Workshop

Experience, through discussion and practice, how the asanas (physical postures) stretch, tone, and strengthen the muscles and how they work directly on all the internal organs. \$135

May 25-27

Uncover, Discover, and Recover

Through the timeless practices of Yoga, you can become aware of the peace within that is your True Nature. This comprehensive program covers all aspects of Integral Yoga, enabling you to embark on the journey within. For both beginners and experienced students. \$150.

June 7-16

22nd Annual Integral Yoga Ten-Day Retreat

Relax, clear the mind and generate fresh energy through daily Yoga practices: physical postures, deep relaxation, breathing techniques, a balanced vegetarian diet, meditation, chanting, selfless service, and silence. \$550.

Teacher Training Programs

April 27-May 19

Meditation Teacher Training

In-depth training in how to instruct new students in various meditation techniques. This course also offers you the opportunity to broaden your knowledge of Yoga and to deepen your own meditation practice. \$850

June 22- July 21

Basic Teacher Training

Learn to teach Hatha Yoga Beginners I while you refine your own personal practices of asanas, pranayama, and meditation. Also, classes in yogic diet, anatomy and physiology, and Yoga philosophy. Certified, internationally-known comprehensive program. \$1095.

August 1-18

Advanced Teacher Training

Refinement of Beginners I Hatha Yoga instruction, in-depth study of the Integral Yoga teachings, detailed instruction in teaching Beginners II and intermediate-level Hatha classes, pranayama classes, and more. \$750.

August 1-18

Raja Yoga Teacher Training

A Post-Graduate Teacher Training Course

Learn to teach *The Yoga Sutras* of Sri Patanjali. A comprehensive study of these age-old "threads" of wisdom will heighten your own awareness and will help illuminate the lives of your students. \$750.

For more information, contact: Programs Dept., (804) 969-3121

DID YOU KNOW?

Christianity and Reincarnation.

Until the year 553 CE, the Christian Church taught the law of rebirth. It was such an established belief among the Mediterranean peoples that the fledgling Christian faith naturally felt pressed to include it in its new theology. St. Gregory of Nazianzus expresses this sentiment: "Their [the heathens'] statement, for instance, that the soul, after its release from this body, insinuates itself into certain other bodies is not absolutely out of harmony with the revival [Resurrection] which we hope for." Justin Martyr (100 CE - 165 CE), founder of the first Christian School at Rome, was more straightforward and wrote in his *Dialogue with Trypho* how the soul inhabits a succession of bodies, but that it could not remember its previous lives. But it was Origen, the early Church's greatest theologian and influential Biblical scholar, who articulated the belief most authoritatively. His teachings, though carefully based on Christian scripture, incorporated much Platonic, Hindu-like

metaphysics. They eventually became so controversial in the 6th century that they were officially condemned in the Second Council of Constantinople as anathema. His teachings on reincarnation and certain Biblical passages were expurgated from Church doctrine, never to return.

Origen wrote: "Is it not more in conformity with reason that every soul, for certain mysterious reasons (I speak now according to the opinion of Pythagoras and Plato...), is introduced into a body, and introduced according to its deserts and former actions?" (From his *Contra Celsum*.) Origen writes again: "Those who require bodies are clothed with them, and contrariwise, when fallen souls have lifted themselves up to better things, their bodies are once more annihilated. They are thus ever vanishing and ever reappearing." (Quoted in St. Jerome's *Epistle to Avitus*, written in 410 CE.) □

—from *HINDUISM TODAY*, February 1991

A CHRISTIAN PRAYER

Help me to be not too curious in prying into those secret things that are Known only to Thee, O God, nor too rash in censuring what I do not understand. May I not perplex myself about those methods of providence that seem to me involved and intricate, but resolve them into Thine infinite wisdom, who knowest the spirits of all flesh and dost best understand how to govern those souls Thou hast created.

We are of yesterday and know nothing. But, Thy boundless mind comprehends, at one view, all things, past, present, and future, and as Thou dost see all things, Thou dost best understand what is good and proper for each individual and for me, with relation to both worlds. So deal with me, O my God. Amen.

—Susanna Wesley

VIDYALAYAM

Growing up in the Guru's Grace. 10 Years Later!



Prasad Neuman and Gopal Metro in the arms of Sri Gurudev—the cover photo of the 1981 Jayanthi Issue of Integral Yoga Magazine.



Prasad Neuman and Gopal Metro today: quite grown up and still in the arms of their Guru.



4th ANNUAL SUMMER CAMP AT YOGAVILLE

*Sun., August 4 - Sun., August 11, 1991
for Children- Ages 8 - 12*

Highlights:

Canoeing	Hatha Yoga	Arts and crafts	Sports	Nature study
Swimming	Meditation	First Aid Training	Hiking	Drama
Camping	Campfires	Deep Relaxation	Music	Chanting

Give your child an opportunity for fun, challenge and adventure at the foothills of the Blue Ridge Mountains. Let them experience all the joys of camp in a spiritual setting where each child's unique gifts are nurtured and drawn out in a loving and supportive environment. Experienced counselors and Yogic approach instill in the children the great values of truthfulness, non-injury and selflessness while having lots of fun! An opportunity for parents who have experienced Yoga in their lives to give this beautiful gift to their children.

Cost: \$300 (\$275 for additional child in the same family)

For more information call: Satchidananda Ashram (804) 969-3121 and ask for Children's Camp Information. Or write, Children's Camp, RR 1, Box 1720, Buckingham, Va. 23921

CORNER

Satchidananda Rainforest

by Shanthi Levy



Shanti Levy, age 11, Yogaville Vidyalayam student.

The students of the Yogaville Vidyalayam are very worried about some of the things happening to the Earth, like the pollution in the air and water, the destruction of the rainforests, and the holes in the ozone layer. We also feel very bad about the animals and plants. Our teachers read in a magazine about other children in another school who sent in their money to the Nature Conservancy, where they use the money, along with other people's money, to buy acres in the rainforests.

We decided to collect our own money and send it in. We decorated a jar for our rainforest money. Whenever we wanted to, we put in some of our money. Every day, coins dropped into the jar. Students brought pennies and dollars that they had saved for years. At \$30 an acre, we sent in enough for seven acres.

The Nature Conservancy sent us back information telling us about the rainforest that we helped them buy. They also gave us the Honorary Deed to the rainforest, which had printed on it "Sri Swami Satchidananda."

Sri Gurudev's Jayanthi was coming. We decided to give Sri Gurudev the Honorary Deed for his Jayanthi.

We are still collecting more, and whenever we have enough money for a few more acres, we will send it in and name it after other saints and deities.

If you are also worried about the rainforests and feel that you would

like to help the Nature Conservancy, it is very easy. Here is the address:

**Nature Conservancy
Alexandria, VA
USA**

Also, if you can't send money, just send your prayers. We hope that other children, all around the world, will help preserve our Mother Earth. □

SUMMER CAMP AT YOGAVILLE!

by Meera Stewart, President of the Yogaville Vidyalayam Primary School

A week of spiritual fun and camping for your kids can be a week of spiritual bliss and peace for you. Summer is coming, and that means summer camp!

Once again, Yogaville will offer a week of fun and adventure for kids eight to twelve.

Last year, we had twenty children. They camped out in tents in the beautiful woods of Yogaville, surrounded by the spectacular Blue Ridge Mountains and within hiking distance of the LOTUS Lake, where they swam and canoed every

day. Children from all over the world came to experience this unique camp and the peaceful vibration of Yogaville and to get a taste of the yogic lifestyle.

Many of the children had been to camp before and couldn't wait to come back. Every day was filled with fun and adventure. Some of the activities included: swimming in the LOTUS Lake, canoeing, arts and crafts, sports, trampoline instruction, obstacle course olympics, games, singing, skits around the campfire, chanting, Hatha Yoga, meditation, deep relaxation, and delicious vegetarian meals. Sri Gurudev made some surprise visits. He came once with a huge praying mantis on his shoulder, which thrilled the children—and scared a few adults! There were also special guests who came to offer instruction in music and dance. Some special moments and highlights of camp are best described by the children themselves:



"The tents were very good and very big. I loved those."

"I loved that we got to do Gurudev's deep relaxation right after lunch. For half an hour, we got to relax."

"The lake was great. The canoeing was fun—one canoe got dumped over! We learned how to turn the canoe over and go under to be safe"

"I loved that we got awards. We all got our own special award, and none were the same. I didn't want to go because I didn't want to leave my mom; but I did, and I got a

bravery award for going."

"I liked the trampoline. It was huge, and every afternoon, we would learn something new from Swami Sarvaananda."

"My favorite activity was the olympic games. We had two teams, and we competed on the last day of camp. It was really fun."

"I liked the time we made our own T-shirts. I got one too big."

"The paper bag skits we did around the campfire were really awesome."

"Swimming at the lake was really fun; I found a snorkel at the bottom of the lake."

"The games and sports were very fun."

"I liked the big swing; it was really cool."

"I liked being with my friends and eating at the campsite."

"I liked everything. Everyone should come to this camp!" □

— INTEGRAL YOGA HIGHLIGHTS —

To Russia With Love: Swami Nischalananda In Moscow

by Kumari de Sachy

From October 3–15, Swami Nischalananda visited Moscow with a group of thirty Yoga teachers, including such Yoga luminaries as Yogi Amrit Desai, Rama Jyothi Vernon, Lillias Folan, and Judith Lassiter. The group, Unity in Yoga, was invited by the Ministry of Health of the Soviet Union to participate in a ten-day conference in Moscow, the first Yoga and meditation conference ever held in the Soviet Union.

Nischalanandaji recalled that when she had the privilege of accompanying Sri Gurudev to the Soviet Union three years before, they were not able to speak openly about Yoga. The purpose of this conference was to bring the teachings—and various approaches—of Yoga to the Soviet people.

Arriving in Moscow, as she got out of the plane, Swami Nischalananda realized that since she hadn't heard from the committee for two months, she had no idea as to where she was going or who would pick her up. Going through customs, she recognized no one. After a 15-minute wait, Nischalanandaji suddenly heard Sanskrit names coming from the crowd and then noticed a man wearing an armband that said "Unity in Yoga." As she went off with the three Russian men who had come to greet her, she suddenly remembered how when she was a child in school, she had to take cover under her desk, an exercise designed to protect her and fellow students from air attack. As a child, she had been taught that, at any moment the Russians might be "coming to get us." "Well," thought Nischalanandaji as she left the airport, "at last they certainly *have* come to get me! But it's in peace and friendship and love."

During her stay, Nischalanandaji was blessed not only with the opportunity of getting to know many Soviet citizens and to



share with them Sri Gurudev's teachings, but also with the special mission of communicating to us the feelings, experiences, and concerns of the Soviet people, who are challenged with many hardships as they struggle to create a free and harmonious society.

On the physical level, reported Nischalanandaji, many of the Soviet people are virtually starving. Although we have become aware of this alarming situation only very recently, apparently this problem has existed for a long time. Nischalanandaji described the long queues—four people deep—where people wait, without even knowing what item is being offered for sale. Often, when they finally arrive at the store, they learn that there is no food available. While the shortage of food and other commodities is, of course, a major problem, another significant factor in this crisis is the poor distribution of goods, a situation directly related to a misunderstanding of the concept of "freedom." Historically, the Soviet people have never known freedom, and

many of them harbor the false notion that freedom means not having to work. Because many people are not willing to serve the larger community, the society in general can't feed and clothe itself properly. In fact, the majority of Soviets are unable to obtain even the basic necessities. For example, if one needs boots but only shirts are being sold that week, one simply cannot obtain boots. Also, because of the Persian Gulf crisis, the Soviets will not be able to heat their homes during the extremely cold winter months.

On the spiritual level, however, the Soviets are opening their hearts. Having seen charismatic leaders come and go in the struggle to transform their society, the Soviets are not interested in putting their faith in a strong, charismatic figure. Rather, they are moving toward developing spirituality within themselves. Swami Nischalananda spoke to about two thousand seekers, some of whom are receiving inner messages from great saints; for example, one man receives messages from Sri Ramakrishna Paramahansa.

At long last, the Soviet people have the opportunity to express their own spiritual beliefs. They are rebuilding the largest monastery in the country. Tai Chi is on Russian TV. Not only did the Soviet government itself invite the Unity in Yoga group to present the teachings of Yoga to the Soviet people, but it also provided a beautiful lecture hall for the event, provided all publicity, and encouraged people to come by allowing them to take time off from work and to attend the conference free of charge. Some four hundred people came each day, all ages, from teenagers to those in their 70's. First, they listened to the teachers' presentations and then met in small groups to take classes from individual teachers. The conference culminated in a beautiful ecumenical service. Each member of Unity in Yoga had a Soviet counterpart who also served as translator. Everyone in the room had a lit candle, and all chanted "Halleluliah"

to the music of Pachobel's "Canon." As Nischalananda described it, there was not a dry eye in the entire assembly. Moreover, many people came up to Nischalananda to say that they could never have imagined experiencing something like this and that now they had hope that there would be more to come.

Nischalanandaji met a man who had been imprisoned for three years, almost in solitary confinement, because of his spiritual beliefs and behavior. His wife was allowed to visit once a year for two hours and once a year for fifteen minutes. His crime? He had taught Yoga. He explained that because he wanted these teachings and prayed for them, he received teachings and was attempting to pass them on to others. When the government found out, armed men surrounded his classroom with guns and arrested him. Now that he has been freed, he continues to teach. He has neither bitterness, nor anger. He remarked, in fact, that his time in prison was a wonderful retreat in many ways. Although his cell was too small to do asanas, he was able to meditate. And that's precisely what he did. He spent three years meditating and was then able to pass on what he had learned to his students. Some two hundred fifty of his students attended the conference. They are vegetarians (not an easy feat in the Soviet Union) and practice the *Yamas and Niyamas*.

According to Nischalanandaji, two aspects of the conference were especially beautiful: One, the sense of unity that existed among the thirty Yoga teachers. Although they came from many different disciplines, some traditional and some not so traditional, there was, nevertheless, a sense of unity. That is, no one ever implied that his or her approach was better than the others. And two, the gratitude expressed by the Soviet people, who were so hungry for the yogic teachings that it seemed they just couldn't get enough.

Gratitude seemed to be the feeling that enveloped Nischalanandaji during her time

in the Soviet Union—gratitude toward her own grandparents who had left the Soviet Union years before in order to give their children a better life, gratitude toward the people of the Soviet Union for allowing her to return and share some of what she had learned in her own life, and gratitude, most of all, to our beloved Sri Gurudev, for the Yoga he has been teaching us through the example of his own actions.

During the conference, Nischalananda focused on the topics of “Meditation” and “Living Yoga in Everyday Life.” As an example, she suggested that while standing in the ubiquitous queues, they might chant “OM Shanthi.”

Nischalanandaji was also invited to speak at a new rehabilitation hospital for civilians that is run by the military. She spoke primarily about asanas, pranayama, meditation, and service, an important issue in a society presently experiencing the suffering and chaos that arise when members lack the motivation to serve the larger society. After the talk, she was told that they were going to make a special office where doctors and nurses would teach Yoga to patients. She was invited to return in mid-April to do a week-long training session. In the evenings, the teachers would be invited to visit different groups or private homes so that they could share something of their personal lives and how Yoga affected them in their daily lives. Nischalananda recalled how gracious

the Soviet people were. They, literally, don’t have enough food to eat or enough fuel to warm their homes. However, when a guest came, the table would be laden with vegetarian food, and the host would urge the guest to eat. Knowing that this bounty might be half a month’s food, the American guests were unsure how to respond and asked one of the Soviets for advice. She responded, “These people have been starving for spiri-

tuality for so long that now that someone comes to bring them even a little bit, they want to feed you to show you that they are now being fed. So eat as much as you can. They’ll be very happy.” So, said Nischalanandaji, even though they might have already eaten two or three times that day, they would eat again, just to be able to share with them.

What Nischalananda perceived very clearly from all her interactions with the Soviet people was their openness

and hunger for spiritual teachings and practices. (They would love to correspond with people from other countries.) And it may even be possible for a few Russians to come to the Ashram this summer to participate in our Teacher Training program.

We salute Swami Nischalananda in her special mission to bring the great teachings of Integral Yoga to the Soviet Union, and we send our prayers and thoughts to the Soviet people in their great quest for freedom—political and spiritual. □



DAY-BY-DAY WITH SRI GURUDEV

TEXAS

Austin

It began as a daydream. The co-directors of Yoga House, Ronnie Eckelbecker and Barbara Germershausen, had just seen their letter of gratitude to Sri Gurudev published in the *Integral Yoga Magazine*. Sitting in their lovely facility one afternoon, the question was asked, "How can we get Gurudev down here for a visit?" A letter of inquiry was sent off to Yogaville. The reply was speedy. "Sri Swami Satchidananda was speaking in San Antonio in November. Would Austin like to host Swamiji in eighteen days?" Do fish swim?

The students and staff of Yoga House worked tirelessly and joyfully preparing for what was for many the first real glimpse of the person whose picture beamed at them while they learned asanas. A hall was found, flyers were printed, and stamps licked. Calls began to come in from all over Texas from devotees who had heard a rumor. . . .

The joy of preparing for our Guru gave way to the experience of being in his presence. Under beautiful skies Gurudev toured Yoga House and watched the students in their classes. He then sat for awhile and reminded them of their goal: to be easeful, to be peaceful, and then to be useful.

Later that night, the hall at Unity Church was sold out. On his arrival, two children presented Swamiji with a lovely garland made by Magi Phillips, who had driven almost four hours in a car caravan with other Dallas devotees who were determined not to miss this rare opportunity to see their Guru while he was in Texas.

Texas weather is unpredictable, and on that mid-November night, we perspired—and were inspired. Gurudev stressed the

importance of balance. He showed us that when we sit for meditation, we need only be straight, not stiff. He reminded us, adding to the warmth, "As long as we have likes and dislikes, mine and not mine, we go through disturbances. Rise above. See things for what they are. See things with a neutral, balanced mind. My Yoga is a fun-filled Yoga. There's nothing serious. Life must be a happy, joyful thing. Enjoy it without getting into trouble. Laugh in a healthy way and you will never become sick. We are all the products of fun. Don't get too serious."

After the talk, Gurudev lingered long, greeting people. One surprise was finding Vishnu and Bala Hunt, past residents of the New York Integral Yoga Institute, newly moved to Austin. When the hall was almost empty, Swamiji waved goodbye, leaving many of us planning car pools for the two-hour drive to San Antonio the following night.

San Antonio

The huge auditorium was filled with the sound of bhajans led by Rani Rao and the Dallas devotees. After being introduced by the kind words of Dr. Rao, Gurudev addressed the group, which was well attended by members of the Hindu Temple Society. Also present was Ramakrishna Rao, son of Dr. and Mrs. Rao, who had flown all the way from Boston expressly for Gurudev's visit.

Pointing out that Hinduism is not just one religion, Swamiji repeated his teaching that approaches naturally vary with the individual temperament but that the common goal is the same: to know thy Self, to have communion with God. At this point, Gurudev stressed the need for purity. "All approaches require discipline. No matter what the approach, you need a clean mind, a loving mind, a compassionate mind. An unclean

person never sees God. What makes a person unclean? Selfishness." He went on to explain the root of selfishness and its remedy, sacrifice.

As in Austin, Gurudev stayed especially long after his talk concluded. He greeted the Texas devotees, who were so inspired by his *darshan*, and he tirelessly demonstrated the selflessness that he had just described.

The following day, Gurudev officiated at the Hindu Temple of San Antonio, helping in the very sacred task of installing the deities in the new temple. Describing the talk, Mrs. Rao said, "It was wonderful. I come from India, and still these things were new to me." It was a special and very joyful occasion for all present. □

—Mary McKenna



Yogaville Pre-primary school students singing a Chanukah song, accompanied by teachers, Karuna Howeth and Ratna Stone, and Surya Lipscombe and Kumari de Sachy.

Chanukah

At this year's Chanukah celebration, we enjoyed some very special treats. First, we shared a marvelous evening meal, where some of us tasted dishes—traditional Jewish fare—that were new to us: *latkes* (potato pancakes) and *borscht* (beet soup). After dinner, the Yogaville Pre-Primary students, along with Ratna Stone and Karuna Howeth, their teachers, and Kumari de Sachy and Surya Lipscombe, entertained us with their delightful rendition of the popular Chanukah song, "Chanukah, O Chanukah." Not only did Ratna, who coordinated the program,

teach the children to sing this song so beautifully, she also made the *latkes*. Swami Swaroopananda recounted the story of Chanukah, the Jewish Festival of Lights, reminding us that courage and faith produce miracles. After the talk, the children were all ready to play the *dreidel* game, a traditional Chanukah game, which is played with a wooden spinning top (*dreidel*). The evening's program ended with the lighting of the *menorah* (candelabra) candle. Every evening thereafter, we lit an additional candle until, on the eighth and final day of Chanukah, all eight candles were lit. □

CHRISTMAS EVE

Christmas festivities began on Christmas Eve with joyous sounds of love and devotion resounding through Sivananda Hall, as everyone joined in singing Christmas carols. The procession of Mary, Joseph, baby Jesus, the three Magi, shepherds, and angels (all Yogaville Vidyalayam students) came into the hall, which was filled with voices singing in praise of Lord Jesus. Swami Chidananda narrated the story of Christmas and the children came to the altar. First, the Holy Family placing baby Jesus on the altar, then the Three Kings presenting their gifts, and, finally, the shepherds and angels. As the children left the altar, Savitri de Meyer,

Chandra Lipscombe, Surya Lipscombe, and Swami Vidyananda sang French carols. Following this beautiful offering, a puja was performed, during which Swami Premananda offered a beautiful rendering of "Hark the Herald Angels Sing." This part of the program concluded in a euphony of song, with everyone singing traditional English carols and with Swami Gurucharanananda, Usha Piscini and her friend, Anna, from Milan, Italy, singing carols in German and Italian. Our hearts filled with peace and harmony, we anticipated the next special gift: Sri Gurudev's Christmas message. □



*Sri Gurudev receiving his Christmas gift (a large meditation pillow)
from Mr. and Mrs. Santa Claus.*

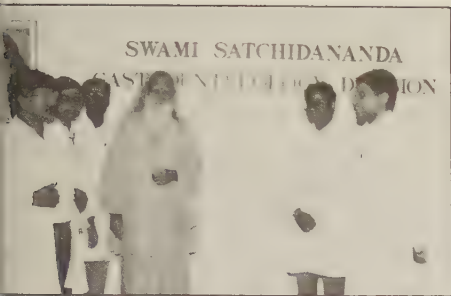
CHRISTMAS DAY

It wouldn't be Christmas, of course, without Santa and his bag of presents. But this year at Yogaville we were graced with the presence of not one, but **two Santas**, Mr. and Mrs. Santa Claus, who arrived right on schedule to deliver gifts and to greet all the children—big and small. They even brought

a special gift for Sri Gurudev, a large meditation pillow, which they presented to him at lunch.

We all enjoyed a delectable Christmas lunch in the presence of Gurudev, who, as usual, showered much love and affection upon guests and sangha members. □

-Kumari de Sachy



Sri Gurudev at the Kovai Medical Hospital with Dr. Dharmalingam and staff

INDIA

Coimbatore

In January, Sri Gurudev flew to India. In Coimbatore he visited some of the schools where Swami Lalitananda teaches Yoga to children. Swami Lalitananda, who has been in India now for more than a year, directing the Integral Yoga Institute there, teaches full-time in schools, colleges, and hospitals. Some of her young students offered Sri Gurudev an impressive demonstration of Hatha Yoga postures.

Dr. Mahalingam arranged a public reception for Gurudev, which was attended by more than two thousand people. Sri Sundara Swamikal and Sri Shantalinga Ramaswamy Adigal graced the occasion. Swami Lalitananda impressed everyone with a beautiful Tamil song.

In Coimbatore Gurudev also paid a visit to the Kovai Medical Hospital. The Kovai Medical Hospital is a modern facility with the most up-to-date equipment and a staff of doctors from all over the world. Gurudev cut the ribbon to inaugurate the new X-ray division and visited the Swami Satchidananda Gastroenterology Division, directed by Dr. Dharmalingam in honor of Sri Gurudev and in memory of Mrs. Jayamani Dharmalingam.

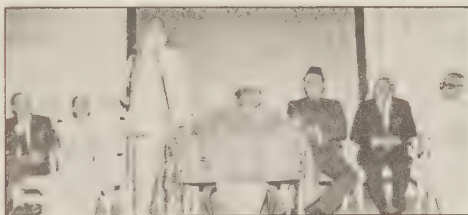
Chettipalayam

During a visit to Chettipalayam, Gurudev blessed the local villagers and admired the beautiful work of the local weavers. The weaving is being done in Gurudev's

birthplace home and provides jobs for many. Sri Krishnaswamy Gounder's son, Sri Ramaswamy, hosted Gurudev at a lovely outdoor Pongal holiday feast. Following this, Sri Gurudev visited and gave a talk at the Ashram of Vethathiri Maharshi. Afterwards, Sri Gurudev joined Dr. Mahalingam and family for traditional Pongal festivities.

Madras

In Madras Gurudev joined Sri Sethu in the foundation-laying ceremony of the Vasanti Children's Hospital, named in memory of Sri Sethu's beloved daughter, Vasanti. The new hospital will be a great service to South India.



Sri Gurudev speaking at Raj Bhavan at the invitation of Sri C. Subramaniam, Governor of Maharashtra.

Bombay

From Madras, Gurudev traveled to Bombay at the invitation of Sri C. Subramaniam. Sri Subramaniam, former Finance Minister of India, is presently Governor of Maharashtra. Gurudev, along with Dr. Karan Singh, former Ambassador from India to the United States, was invited to speak at the Governor's residence, Raj Bhavan, located in a beautiful area at the tip of Bombay City. Raj Bhavan means "abode of the king," and in this exquisite oceanside setting, Gurudev was truly treated like royalty.

Our heartfelt thanks to Dr. Mahalingam, Sri Krishnaswamy Gounder Family, Swami Lalitananda, Integral Yoga Institute Board members, Sri Sethu, His Excellency the Governor, the Bhabhalias, and all who made

Sri Gurudev's stay in India so wonderful.

HONG KONG

Gurudev was lovingly received and hosted in Hong Kong by the entire Harilela family. During his stay in Hong Kong, Gurudev gave a lecture, sponsored by the Divine Life Society, that was followed by a Yoga demonstration by the members. Sri Gurudev also enjoyed spending time with the "junior" Harilela family at their Balvihar, where they chanted and sang devotional songs in the family shrine room.

From Hong Kong, Gurudev flew to Bangkok, where the family has opened a new Holiday Inn hotel. Mr. and Mrs. Mohan Harilela took Sri Gurudev to visit the ancient, breathtaking temples that attest to the extraordinary devotion of the Thai people. He made a stop at Buddha Road, aptly named for the numerous shops that line the street, all selling a plethora of Lord Buddha

statuary. Mr. Hari Harilela asked Sri Gurudev to choose a statue to be installed in Yogaville. Together, they selected a luminous emerald-colored Buddha. We are most grateful for all the love, generosity and care showered upon Gurudev in the Far East. ☐

—Swami Premananda and Kumari de Sachy



Sri Gurudev with Kamilla and Mohan Harilela in Bangkok

THE FIRST WINTER TEACHER TRAINING PROGRAM AT YOGAVILLE

On Saturday, March 2, Sri Gurudev awarded diplomas to the graduates of the first Winter Teacher Training Program, which was held at Yogaville from 2 February to 2 March. The eleven former TT's (Teacher Trainees), now certified Integral Yoga Hatha teachers, held lighted candles as they marched in procession into Sivananda Hall. The light of the candles was matched by the light that shone from their joy-filled faces as they greeted Gurudev. Three of the graduates, Uma Ditacchio, Lee Portnoff, and Ken Hamel, expressed the sentiments, experiences, and gratitude of the group, emphasizing their appreciation of the yogic teachings and lifestyle, as well as the energy and dedication of Swami Vidyananda, who was their main instructor, Supriya Swerdlick and Swami Hamsananda who assisted her, and all the other teachers who participated in the program. The group also expressed its love

and appreciation with a donation to the Vidyalayam and the contribution of their time and energy to the Vidyalayam Karma Yoga Day, which was to be held the next day, the last day of the Teacher Training Program.

Several of the graduates had requested spiritual names, which were announced as the diplomas were awarded. Much to the surprise of most of us, another auspicious event was announced: Uma Ditacchio and her fiancé, Richard, were going to be married the next morning in a Yoga wedding ceremony performed here by Reverend Jaganath Carrera!

Following the graduation ceremony, Gurudev reminded the new teachers that although they have diplomas, they should not think of themselves as "teachers" of Yoga; rather, they should be embodiments of the yogic teachings, living exemplary lives in service and tranquility. ☐

—Kumari de Sachy

HOLIDAY MESSAGES



Sri Gurudev posing with some of his "pilgrims" after Thanksgiving satsang.

SRI GURUDEV'S THANKSGIVING MESSAGE

Giving, Giving, Giving

Sri Gurudev opened this year's Thanksgiving satsang with the following advice: "The greatest quality that we should always develop is thanksgiving. It's impossible to express all our gratitude for all that we have received and are receiving, constantly, constantly, constantly. We are the recipients. Everything and everybody is giving, giving, giving."

Sri Gurudev reminded us that if there is one common act we see in nature, it is "giving," very often without even accepting anything in return. For example, the rain gives, the air gives, the earth gives, a seed gives, a fruit gives. Giving is visible in every act of every species in life. According to Gurudev, we are all, though sometimes unknowingly, continually giving. Even the worst miser is still giving something. Knowing that we were all wondering what it could be that a miser would give, Gurudev said that he is giving the knowledge to others that they should not be like him; he exemplifies, in other words, what we should

not be. Therefore, if we really knew how to appreciate a gift, even though it be the smallest one, we would treat it as the biggest gift. It is for this reason, then, that we set aside a special day as a "thanksgiving day," which is celebrated under various names in all parts of the world.

In this country, continued Gurudev, we celebrate Thanksgiving Day. We sit back and think of all the niceties we have gotten and what has helped us grow in every direction: physically, mentally, intellectually, spiritually. Gurudev observed that if we could really count all the blessings that we have received, it would be impossible for us to pay back.

Non-Violence

At this point, Gurudev shared a wonderful experience with us. As an Honorary Fellow of World Thanksgiving, he was recently invited, with four other clergy of different denominations, to meet with President Bush at the White House. It is a tradition on Thanksgiving Day that the President signs a proclamation in the presence of clergy acting as witnesses, and this year the Dallas Thanksgiving Square organization arranged the event. After witness-

ing the signing, the clergy were ushered into the Rose Garden, where members of the Turkey Farmers Association had brought a nice, big, white turkey to be offered to the President. Arriving to officially receive the gift, the President said, "Now I can comfortably say, 'Hey, turkey, I am going to pardon you.'" And during the course of his talk, the President explained that he couldn't do anything damaging to the turkey; instead, he would confer on it the presidential pardon. He gave the turkey to the Children's Zoo, declaring that it should be allowed to live its natural life.

As we all smiled at the good fortune of the presidential turkey, Gurudev acknowledged the compassion and kindness of the President's humane gesture. However, he also expressed concern and sadness with respect to the hundreds of thousands of men and women involved in the Persian Gulf crisis, all of those who could not come home for the holidays and who were living in a state of danger and uncertainty. Gurudev emphasized that we have to thank these people for their great sacrifice, especially since it is unclear for whom they were sacrificing. He urged all of us, who enjoyed the opportunity and gift of celebrating Thanksgiving at home together, to express our thanks to God and to send our wholehearted prayers to all those in the Persian Gulf area who—sometimes without any choice—were not able to celebrate the holiday with their loved ones in the security of their own homes.

Still focusing on the precarious situation in the Middle East, Gurudev stressed that it is impossible to achieve anything through violence. He said that what we achieve by violence will come back several fold because the source, the means, is also important. The reason why wars are continuing, Gurudev explained, is that all of our victories are based on violence; World War I, World War II, anything that you win by causing violence is not really a victory. It will bounce back. Gurudev quoted Thiruvalluvar: "If you

really want to punish somebody who harmed you, how best can you punish the person? Do something very good in return." That is, you put the person to shame. Feeling completely ashamed, the person will not want to repeat the negative behavior. Gurudev advised that this is the best strategy, rather than hating the person and keeping him or her as an enemy. He averred, "That is what you call a real spiritual practice. It's not just simply that you do some things—you can chant beautifully, you can stand on your head for hours, you can do a lot of pranayama, you can be a scholar, you know the Bible, *Bhagavad Gita*, and give talks, you know all the languages, Sanskrit. What good is all that if you do not develop some of these good qualities: to be grateful, to be compassionate, to be forgiving. That is the real secret of growing in spiritual life.

Surrender

In conclusion, Gurudev reminded us that everything we are enjoying at Yogaville—Yogaville itself—has happened because of God's grace. When we think of this, we are moved with gratitude. But Gurudev questioned whether we could ever express our gratitude properly, whether it is truly possible even to express our gratitude without God's grace. And since we cannot do this ourselves, Gurudev urged: "The best thing to do is to surrender to His will. 'God, You know what You are doing. Do it! And let me not take any credit for what's happening. And I know and You know if ever I put my label on anything, You know how to handle that also. Immediately, You will give me a big blow.' Yes. So let's be thankful for all the mercy, every minute, every minute, every minute. We cannot even get out of bed in the morning without His will.

"So, let us just surrender ourselves completely, brush aside our egos and say, 'It's all Thy will. Let Thy will be done.' Then we are really offering our thankfulness to God. And that way we can literally bring out the beautiful child in us, the pure Self in us." □

5TH JAYANTHI CELEBRATION

When we think of something, God thinks something different

This year at Yogaville, we celebrated the joyful occasion of Sri Gurudev's 76th Jayanthi from Saturday, 22 December, to Sunday, the 23rd, blessed with the presence of our beloved Gurudev and sangha members from all over the United States and abroad.

Festivities began Saturday morning at Divyananda Hall with a *puja* and *arathi* to Sri Gurudev, whose countenance shone with youthfulness, vitality, and love. After the service, everyone—including Gurudev—enjoyed a wonderful surprise. Just as Gurudev was getting ready to come up to the stage to offer us a Jayanthi message, the curtain opened to reveal a magnificent new satsang chair. Gurudev was very moved by this elegant gift, with its gracefully carved dark wood back, its lovely blue brocade fabric, and fine gold leaf trim. The first words uttered by Gurudev from his new chair were in Tamil, “*Naamununekyal devam anekyam*,” meaning, “When we think of something, God thinks something different.” Gurudev went on to explain that he had come to the morning program with the thought of probably reducing the number of satsangs that he'd be giving, perhaps to once a month instead of every week. Laughing with everyone, Gurudev said that, in his wildest dreams, he had never expected anyone to put so much effort into making him a chair—and a “chairman”—inferring that no matter what he had been thinking, God, obviously, wanted the weekly satsangs to continue.

As the applause subsided, Gurudev began to speak of the difficulty of the spiritual path, which, he said, is very demanding because our goal is the highest one: “There is no greater goal in life than realizing one's own divine nature and experiencing the divine spark in us all.” According to Gurudev, it is not something that you go outside to

achieve; rather, it is something that is inside. However, because our eyes and senses are always extrovert, we seldom turn within to realize what we already have. Gurudev told us that the Tamil word for God is *Kadavul*, which is a name and, at the same time, a command meaning “get within!” “Where is *Kadavul*? If you *kadavul*, you have *Kadavul*. That is, where is God? If you go deep, there is God.”

Taming the Senses

Gurudev acknowledged, though, that it is truly a big struggle to turn the senses within, for the senses, having been trained to run around and to see things outside, have become wild. Therefore, the taming of the senses is most important. In this regard, Gurudev recounted one of Thirumullar's allegories about the cows of Brahmin. The Brahmin had five beautiful milking cows. But, unfortunately, he didn't know how to tame them or how to milk them, so they became wild. So Thirumullar says that if only the Brahmin knows how to tame the cows and use them properly, then they will give him plenty of milk. The senses are like the wild cows. But, says Gurudev, it is not really the eyes that see, the nose that smells, or the ears that hear. It is the Self that sees. The Self that smells. And the Self that hears. That is why, even though the senses are open during sleep, they don't function, because the Self seems to be detached from them. So, the senses are just gateways, instruments. It is the Self that sees, ultimately. And to know that is the function of a seer. But to know that, the seer first has to train the senses. Quoting Thiruvalluvar, Gurudev said, “Clean the mind; you are experiencing your own true nature.”

Seeing the Divine in Everything

Gurudev acknowledged that even though the ultimate truth is one, it is, nevertheless, very hard to see. But, he advised, even if we don't see it that way, we should keep that as our goal: to see that Self, that Divine, that divinity in everything, to see the bright side of everything. Because our mind

projects, whatever we think affects us. And it is for this reason that we celebrate occasions like Jayanthi, perform worship services, and talk about the greatness and glory of God. Thinking about great things, divine things, we are receiving the benefit. For example, observed Gurudev, the problem is that if he hadn't come to sit for the *puja* on this particular morning, we wouldn't be participating in such an event. He continued: "Whether I am worthy of it or deserve it or not. I just become an excuse. Don't really think that I deserve all those glorified words. I really don't know myself. All I know is that I am just a speck of dust. Somebody is manipulating me. That's for sure. As I started my talk, I thought of telling you something. Sitting in this new chair, I hesitate to say that now. How much of an effort they put in. And that means that God wants me to do something different. I really feel that every minute everything is being handled by that Great Power behind. I always feel His or Her Divine Hand behind everything. And it's not only me. Everybody is being handled by that Supreme Force. Even a small, minute atom cannot move without the Lord's will. He is the Supreme Lord. It is that Lord's will that brought you here. I am not the saviour; it would be arrogant on my part. I am not calling anybody; I have, myself, been called. That Unseen Force dropped me here. He seems to be working, playing His drama. Whatever it is, it's all for good. So it is the same presence, the same consciousness that

probably felt that you are ready for something and that brought me to you and you to me."

Faith, Trust, Surrender

Concluding his 1991 Jayanthi message, Gurudev reminded us that "anything is possible with God." But one thing for sure, noted Gurudev, is that it is always for good, however terrible it may look, and that all adversities are blessings in disguise. We may not know why, but God knows.

Gurudev also took the opportunity to remind us to have trust. He said, "When I say 'have faith, trust, surrender,' it is to that Absolute Divinity, not to a human being. No human will ask another human to surrender unto himself or herself. No. Surrender yourself to that Supreme Lord, to that Supreme Awareness, which you can see through any symbol, any picture, or anybody. It's completely up to you. Let us pray that we will always be kept in that Supreme Light so that our lives can be filled with health and happiness, peace and prosperity, so that we can share this with others to make the world a better place. That is my sincere wish and prayer today and always. And I thank you for having picked this instrument to use as a prop for your growth. I am thankful for that, and I hope that I'll be a good walking stick for you. You can walk with me, stick with me, until you reach the goal. If ever you think that that stick hurts you, throw it away, pick up another stick. But stick with something good. Thank you. God bless you. OM Shanthi." □



The sannyasins and pre-sannyasins perform an arathi (light ceremony) to Sri Gurudev on his 76th Jayanthi.

CHRISTMAS EVE MESSAGE

Sri Gurudev began his Christmas message with a discussion of Divine Incarnation. Whenever there is any need for humanity—the need comes when the righteous deeds dim down and then the vicious people take the upperhand—when unrighteousness becomes prominent, I will be there myself,” promised Lord Krishna. Commenting on this quote from the *Bhagavad Gita*, Gurudev explained that this is a promise given to us by the Lord to protect the innocent and to punish the wicked. And, said Gurudev, it looks like this has happened many times, whenever there is the need. Moreover, it has happened many times before because in nature everything revolves; it is a constant cycle. As times goes by, things turn the other way, they swing to the other extreme, and the Lord comes to set things right.

Jesus can be seen in this light. He is sent, His incarnation is sent, or He, Himself, incarnated. Gurudev observed that although in the Bible we say, “He is the Son of God,” He is the “image of God,” meaning that Jesus is God incarnate, or *avataram*, as it is called in Sanskrit. So, continued Gurudev, probably some 2,000 years ago there was a need and the Lord, Himself, came in the form of a baby, starting out in a very simple place, in a manger. And, mused Gurudev, whoever thought that that little baby would transform the lives of so many millions all over the world. But, as Gurudev put it, “what is impossible for God? Nothing is impossible. God can perform miracles.”

At the same time, Gurudev pondered why God hasn't performed bigger miracles—since there are still problems in the world,—and how often He has to come to a humanity that never seems to learn final lessons. “But,” laughed Gurudev, “to err is human we all make mistakes, and if we don't make mistakes, God will never come again. So, it seems to be a cycle. We help God to come and God helps us to get better. If there are no wicked people, if there are no

unrighteous people, then there's no need for God to come. So what do you call this? That's what the Hindus call the Divine Play, the *Leela* of the Lord.”

Divine Message

But, questioned Gurudev, what is the lesson behind all these things? Should we keep celebrating Christmas and should He keep coming? It does seem to be happening that way. However, Gurudev told us, some people get the lesson; they don't wait here for another Christmas to celebrate. The world is a big university, and they just graduate, they jump out of college.

“Souls come, leave for awhile, study, gain experience, and then they take the opportunity of the presence of the Lord, and if they are intelligent enough and if they are mature enough, they just get the message; then they get graduated, they walk out of the university. But still there are many more studying, still more coming in, so this drama goes on and on and on. But behind this drama what is it that we are trying to understand? What is the message that they bring forth?”

In fact, said Gurudev, all incarnations have given the same message. Develop universal love. Be compassionate. Bear insult. Bear injury. Forgive and forget. These are the lessons they teach us. And this is what we see in Lord Jesus Christ's life. We all know that He was crucified, insulted and injured, but at the very end, even when He was about to leave the body, he didn't hold any grudge. On the contrary, He said, “They are ignorant. They don't know what they are doing.” He prayed for them. He expressed compassion. He never treated them as enemies, but rather prayed for their welfare. He forgave. Gurudev pointed out that these are the messages that we get from these episodes, and if we could keep these messages and apply them in our daily lives, in our associations, then we would really be getting the message of Christ, and we will be raised to that level. “Every saint, every saint's life we keep celebrating. But in the midst of

celebration, we should always remember the message. And not only mere remembering—applying it in life. Unconditional love, universal love. Love everybody equally. Let there be no discrimination: friend, foe, near and dear. Because it is that divine spark that pervades everywhere. We should learn to see that spark in every face, in every being, animate and inanimate. And, again, that's not easily possible until we realize that we are, ourselves, the spark of the Divine."

Divine Self

This, according to Gurudev, is what is meant by "know thy Self," our pure Self with a capital "S." When we experience that, our own true nature, then we have acquired a different vision, a different eye with which to see. Our vision doesn't get obstructed by superficial differences. And from the knowledge of the Self, we are able to recognize the Self in all. But, avowed Gurudev, this doesn't happen overnight. We have to constantly work on it, constantly analyzing and asking ourselves, "Who am I?" "Who is happy?" "Who is unhappy?" We have to raise above our identities. Of course, we have to function in our identities, use them, but rise above them. *Moksha*, liberation, deliverance, means that you are delivering yourself from the attachment or bondage to identities. That is why we say, "May Jesus Christ be born in you," referring to the realization of God, realization of Christhood.

Coming to the end of this year's Christmas message, Gurudev reminded us how fortunate we were to be living together at Yogaville as one global family, raising above man-made differences, limitations, conditions, and enjoying those limitations, applying them for our fun in life. Having elevated us into the true spirit of Christmas with his words of love and wisdom, Gurudev lifted us up even further as he led us in chanting the holy names of Mother Mary and Lord Jesus. □

NEW YEAR'S SILENT RETREAT WITH SRI GURUDEV

This year's New Year's Silent Retreat, which had about seventy participants, was held from 28 December to 1 January. In his introduction to the "question and answer" *satsang* during the second night of the retreat, Gurudev focused on the nature of truth. He said that we all talk about "realizing the truth." And he asked, "What is the truth?" He stated that if we want to realize the truth, we should know what truth is; otherwise, we may even have it right here but not recognize it. He continued with a concrete example: "If you don't know what an apple is, even if you are in an orchard with a lot of apples hanging from trees, you will still be looking for an apple. So, before you even want to realize the truth, you should know what the truth is. Then, you can look for it."

Likewise, with God also. We want to experience God. However, explained Gurudev, in relation to whatever we want to look for, to experience, to see, we should have at least an idea in our minds of what to look for. "So then," questioned Gurudev, "what is the truth, or what is God, what do you want to realize? And where to look for it? Is there someone or something that can tell you what the truth is?" His reply: "Unfortunately, it is not possible. Nobody can tell you what the truth is. And even if somebody tells you, you won't be able to understand it. Truth is something that can't be told to be understood. That's it. The scriptures clearly say that. Those who have seen it never said it; those who have said it have never seen it. Gurudev noted that there seemed to be a puzzle here. To help us see clearly, he explained that those who have seen and those who have said are two different people. That is, the "seen" is different from the "said." He continued, "'Seen' is your experience within yourself. True; you have experienced it. There is the 'seen' person. But then who said it? It's not you. You are experiencing it, but your mind seems to

ve known that, and then the mind is trying to tell the others. So, the experiencer is totally different from the expounder. It is the mind that expounds; it is the mind that talks. It is the Self that experiences. And the Self can never come out and say, because it is not possible without using a mind. However, when the mind quiets itself completely, it becomes thoughtless, only then can it reflect the true nature of your Self. So, if the mind never wants to find that peace that cannot even be talked of, it has to go back to the state of doing nothing, thinking nothing—in a completely quiet, tranquil state. Then it gets the pure reflection. Only then can it realize God inside, God within, or Self. So, the secret here, and the one and only way to experience that God or Self or Truth, is to make the mind completely quiet, unshakeable, steady. And that is Yoga. What is Yoga? If there is one definition of Yoga, it is 'keep quiet'."

Obviously on the right track, the silent retreatants were doing just that: keeping quiet. □

NEW YEAR'S EVE AT YOGAVILLE WITH SRI GURUDEV

We celebrated New Year's Eve and the evening of the New Year's Silent Retreat with a Question and Answer satsang with Sri Gurudev, which was followed by a New Year's Eve celebration replete with an undeniable array of refreshments. The Multipurpose Room at Sivananda Hall was transformed into a veritable cornucopia of delectable delights.

Stock-Taking

Before addressing satsang questions, Gurudev recommended that we use the celebration of New Year's Eve to take stock of how we spent the past 365 days, asking ourselves, "How have I lived all this time? I celebrated the beginning of 1990 with grand festivities, so did I make the best use of

1990? Am I the same person I was at the beginning of the year, or have I improved a little? Mentally, spiritually, where am I now?" Gurudev suggested that a person who wants to progress, wants to grow, should make the best use of these milestones, or time limits. Quoting Thiruvalluvar, Gurudev said that if a person understands it properly, he should know that every day is a cut in our life. He also quoted Kabilar: "The Lord of Death may come any time. What is the greatness, what is the beauty of the world? Oh, the beauty of the world. He was yesterday; today, he is no more. That is the beauty." And he quoted yet another great thinker, who said, "Our life is like that. Any minute, it can happen. And when the time comes, when he comes looking for us, we cannot even ask him to delay a minute."

Adding to these insights, Gurudev stressed that we should all remember that death can come at any minute. However, noted Gurudev, this doesn't mean that we should become gloomy about it. On the other hand, we should make the best use of the existing time. The golden present. He emphasized that a person who wants to grow has to think of these things. For example, recommended Gurudev, everyone of us should have a notebook listing our good deeds. Before we retire, we should record our good deeds for that day. (No need, said Gurudev, to record the bad deeds; better not to think about them again, but rather let them pass.) Gurudev laughed, "Think of the good deeds. And if you have nothing to write, then you will know how bad it was. If you have one good deed, you can think, 'Ah, at least I did one good deed. Tomorrow, I will try to do two.' That is progressing. Encourage yourself. You can be proud of your good deed. That is what you call "stock-taking."

□

*"Let us pray that we will always be
kept in that Supreme Light so that our
lives can be filled with health and
happiness, peace and prosperity, so that
we can share this with others to make
the world a better place."*

-Sri Gurudev

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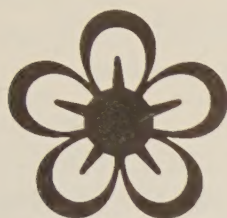
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surrender yourself
completely."*

-Sri Gurudev

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*"The one and only way to experience
that God or Self or Truth
is to make the mind completely quiet,
unshakeable, steady.
And that is Yoga."*

-Sri Gurudev

*"Remember, we have come together to
reach a goal: to help each other."*

-Sri Gurudev

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-Sri Gurudev

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without the Lord's will."*

-Sri Gurudev

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-Sri Gurudev

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aware of all the gifts you have
which no human being can give you.
They are God's gifts."*

-Sri Gurudev

*"A selfless person
need not worry
about anxiety."*

-Sri Gurudev

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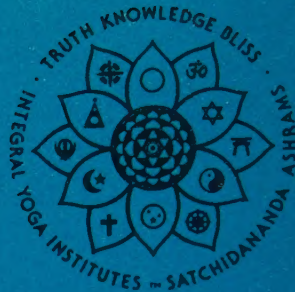
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Integral Yoga is the synthesis of the various branches of Yoga. It is a scientific system for the harmonious development of every aspect of the individual. The following are some of its different branches.

Raja Yoga

The path of concentration and meditation. Based on ethical perfection and control of the mind, it leads ultimately to the state of samadhi or super-consciousness.

Japa Yoga

The concentrated repetition of a mantram (a sound vibration representing an aspect of the Divine), leading to awareness of this vibration and attunement to it.

Hatha Yoga

Postures (asanas), breath control (pranayama), relaxation, and cleansing practices (kriyas), to purify and strengthen the body and mind.

Karma Yoga

The path of selfless service. By performing duties without attachment to the fruits of the action, the Karma Yogi becomes a conscious instrument of the Divine Will.

Bhakti Yoga

The path of love and devotion to God, to an incarnation of the Divine or to a spiritual teacher. By transcending the limited personality, one attains union with the Divine.

Jnana Yoga

The path of wisdom. By study, self-analysis and awareness, the Jnana Yogi ceases to identify with the body and mind, and realizes the Oneness.

The Goal of Integral Yoga, and the birthright of every individual, is to realize the spiritual unity behind all the diversities in the entire creation and to live harmoniously as members of one universal family. This goal is achieved by maintaining our natural condition of: a body of optimum health and strength, senses under total control, a mind well-disciplined, clear and calm, an intellect as sharp as a razor, a will as strong and pliable as steel, a heart full of unconditional love and compassion, an ego as pure as crystal, and a life filled with Supreme Peace and Joy.

Swami Satchidananda
Si